

Mr A L Gerrish

34 Oak st

Dec 18

THE MISSIONARY HELPER

"Hast thou found some precious treasure?

Pass it on,

Hast thou some peculiar pleasure?

Pass it on.

For the heart grows rich in giving,

Loving is the truest living,

Letting go is twice possessing,

Wouldst thou double every blessing?

Pass it on."

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XUM

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The Missionary Helper

PUBLISHED MONTHLY BY THE
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY
NELLIE WADE WHITCOMB, EDITOR

VOL. XLI.

JUNE, 1918

No. 6

The Good Teacher

The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little He showeth me the beauty of truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hill-top of vision,
And my soul is glad when I perceive His meaning;
In the valley also He walketh beside me,
In the dark places He whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with His slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.

—Henry Van Dyke.

Motto: Faith and Works Win.

Colors: Blue and Gold.

FROM THE EDITOR'S DESK

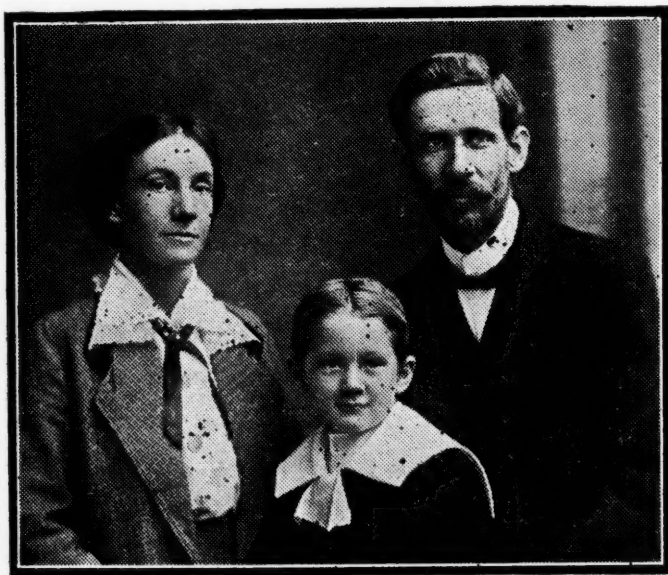
"What are you reading?" How often friends greet each other with that question. The answers from many of us in the past three years would outline a war library: "Why We Are at War," "Headquarters Nights," "Fighting for Peace," "The Cup of War," "The Challenge of the Present Crisis," "A Student in Arms," "My Home on the Field of Honor"—to mention only a handful of the more serious books and none of the multitude of novels with war for a background. It is significant that such as these are "best sellers," and that there is always a long waiting list for them at the libraries. But even more significant, it seems to us, is the fact that thousands upon thousands of people are buying "The Meaning of Faith," Doctor Fosdick's latest and greatest book; which makes no pretension to greatness, however, only to make clear, day by day, "a foundation on which faith might build its thoughts of Christian truth," when faith is sorely tried and deeply needed. You who are reading this little book are finding much to mark and read again, also many passages that you long to pass on to those who are, for the first time, facing the "serious question of suffering as an obstacle to faith." We scarcely realize how great has been the influence of the written word upon our lives. "When you go to church on Sunday," writes Doctor Patton, "and try to recall all the things for which you should be thankful, don't forget to mention good books, magazines and papers. Then let your imagination play around the fact that across the seas there are communities of people won to Christ through your gifts and prayers and those you have sent there as missionaries, who are practically destitute of reading material. Here is one of the greatest fields for unselfish investment of money. Gifts for literature work will count tremendously for the kingdom." We can never forget the impassioned speech of that remarkable young woman from India, Lilavati Singh, as she told what it meant to her to read Doctor Drummond's "The Greatest Thing in the World." She had learned English at the Mission School where she found this little book and read it through, oblivious of everything else. Then she went to her room, fell upon her knees and, with tears streaming down her face, thanked God that He had sent kind people to teach her—to make it possible for her to read a book like that. The need of inspirational literature for people of the Orient, translated into their own languages, has long been keenly felt by all missionaries.

Our own workers have called attention to it again and again. Now there is an interdenominational movement toward meeting this need, with which Baptist leaders are in hearty sympathy. Each auxiliary is asked to incorporate in its calendar for the coming year one program on "Christian Literature." Material for such a program is furnished in booklet form for five cents. Send to Miss M. H. Leavis, West Medford, Mass., asking also for the leaflet explaining "The Friendship League of Literature."As we go to press, the Northern Baptist Convention is in session at Atlantic City. Mrs. Mary A. W. Bachelder of Ocean Park, Maine, represents the F. B. W. M. S. and writes of meeting other Free Baptists. She will tell us more about the convention later; meantime, she declares, "It is great."The Missionary Research Library of New York City desires a complete file of THE MISSIONARY HELPER. The only missing numbers now are July, August and October, 1883. Will anyone who has those numbers and is willing to pass them on please notify the editor of the HELPER at once?You are planning to attend Annual Meeting, August 1st, are you not? Our young women of the Publicity Committee are providing interesting things for that day, about which they will tell us next month.The Ocean Park Assembly Program, just received, calls attention to groups of days full of inspiration and delight, from July 11 to September 3. Missionary Education Conference, July 19-29; Educational Bureau, July 30-31; Chautauqua, August 2-18; New England Baptist School of Methods, August 21-30. You who have been there know how it is all spiced with variety.We are pleased to welcome a new missionary and contributor, Rev. P. J. Clark, also Mrs. Clark and Robert, and wish that "H. M., the baby," might also be presented face to face.We hope that our July number will be of special interest to the young people. Miss Ruth Daniels has sent a charming letter about her work, and there are other good things in sight.One of our younger workers writes, "The last HELPER is the best ever. My! I felt when I finished as if I had been to India; the scenes were vivid, the personalities so real. From cover to cover the HELPER teems with life and actuality."

SANTIPUR: CITY OF PEACE

By REV. P. J. CLARK.

A year ago I did not know of this station, and but few of your Bengal-Orissa missionaries knew me; but God knew, and directed me in His own appointed way to work for Him on your behalf just at the time when the need was greatest. Let me tell you a little about the place. It is located just in Orissa, and often when out preaching our workers step into Bengal before they are aware of it. The language of the district is Oriya, but Bengali is quite frequently met with, while the dark-skinned



Rev. P. J. CLARK, MRS. CLARK and ROBERT

Santals understand both, and their own mother-tongue as well. On the occasion of my first visit to our out-station at Bansboni I was much struck with the fact that I spoke and preached in Bengali, the hymns were in Santali, whilst the congregation repeated the Lord's Prayer in Oriya.

Will you in imagination pay a visit to Santipur? We leave Calcutta by a slow passenger train at 11 p. m. and reach Jellasore in the early morning, just after 5 o'clock. Here we call on Miss Barnes at the Mission House, about $2\frac{1}{2}$ miles from the railway station, and enjoy a cup of tea and a little talk, for she does not see many visitors and is

glad of company and a chat; then we start on the 7-mile journey to Santipur. Seven miles does not seem very far, nor is it by train or electric car, but when it is over a rough, unmade road, with a large river to cross in a rough country boat, and several minor water courses also en route, it becomes a more formidable journey. We may take our choice of various modes of locomotion, all of which I have tried at different times during the past few months: you may use shanks mares, or a bullock cart, or be carried by coolies in a sedan chair. Which is preferable?—'tis hard to say, all are wearying, even the chair, and I prefer to cycle, but that is only possible in the cold and hot seasons. There are two other alternatives, and I'm hoping for one of them some day. They are either a horse or an aeroplane. Each has its particular advantages and disadvantages, but I shall be glad if I get the less ambitious one.

As we traverse the road we see that the rice is cut, the earth is cracked and dry, and where the road passes through the center of a village, as it does on several occasions, we see the gathered paddy stacked ready for winnowing.

It takes us over two hours to get across in the chair, and the sight of our Santipur Market in the distance tells us before we arrive that the journey is nearly ended. But look, here is something new, a foot-bridge over the creek that borders the Mission farm-land. It has just been erected by the District Board, and is a great boon to Sahib folk. In the rainy season it will be submerged, far beneath the swirling, eddying floods, but for six months in the year we shall be able to use it, unless the floods carry it right away.

Now we pass the market, at present empty, but every Tuesday the scene of a humming, shouting,—I almost said, *howling*,—humanity, for Indians do not make a noise quietly, and when they attend the market to buy and sell, haggle, gossip and what not, the noise at quite a distance is like the waves on the sea shore. A little farther on we reach the edge of the village, and immediately come to the Girls' School and Kindergarten, a splendid building, erected by Rev. and Mrs. Griffen. Just behind it is the Boys' School, where generations of Santipur boys have been initiated into the mysteries of their strange and weird language with its hieroglyphic letters. When one visits the surrounding villages it is to find that almost every man with any pretensions to a little learning, received his education in the Mission School, and he gladly acknowledges the fact. Opposite the Boys' School is the Church, a fine building erected by Mr.

Collett a few years ago, and I am told that the stone used in it was brought from the old Mahratta fort which lies away to the north of Santipur: that is surely a sermon in stones, prophetic of what shall be when "He shall reign" becomes "He does reign" and the weapons of strife are transformed into instruments of the arts of peace.

The Boys' School and the Church are on either side of the road that leads to the Mission House, the village lying to the west. It is a homely old place, the Mission House, and has passed through varying stages; formerly it was a thatched-roof, single-story bungalow, but the thatch gave way to masonry, and later an upper room was erected to provide your missionaries with a cooler sleeping place during the hot, weary nights of the long, long Indian years. Homely it is, in the English sense of the word, but memory tells me that you in America use that word in a different sense: I should have said "homey"—but homely or homey, it is so with a difference, for India cannot provide a home such as we Westerners are accustomed to in our home lands. "We give up privacy when we enter India," an official once said to me, and it is true of official and missionary alike, and the missionary's wife, whose ideal is a snug little house with the home-life of the home-land, finds that this is part of the price to be paid for being a messenger of Jesus Christ to India. It is only a part. There are lots of other things that enter into the price, but there is a privilege in it, too, and those who know that they are in their God-appointed place are willing.

At the Mission House we find Mrs. Clark and the children. They have been here only a month and are not yet really settled, for with the many calls that come, and the slowness with which our Eastern helpers get things done, it takes time to adjust things. I have been here nearly ten months and consequently have got into touch somewhat with the work and workers; have learned their capacities and their weaknesses, and seen something of the needs of the surrounding district. Perhaps the workers, too, have measured up their new Sahib and know his ways and weaknesses also; for the Indian, be he Hindu or Santal, Mohammedan or Christian, is a fellowman with virtues and frailties, and with a faculty also of perceiving the same in his fellow, be it the missionary or the missionary's wife, Indian Christian or non-Christian.

This is the cold season, and you find Mrs. Clark and both the children here; but at the beginning of March Robert, who is now 6½, must go to Darjiling to school, where he will, we trust, remain until the be-

ginning of next cold season at the end of November. Missionary work means broken families. Perhaps you say, why not keep your children at home and educate them yourselves? But it would not do. For one thing, children cannot stand the trying climate, and whilst every parent regrets having to part with the children for so long, it is inevitable, both for the sake of health and because children need to have the companionship of children of their own nationality and standing. When the summer sets in, Mrs. Clark will also go to the hills with little Mollie, who is only 6½ months, and spend a couple of months there.

But now to tell about the work. I first visited Santipur a month after Miss Butts' death, and a fortnight later came here to live. At that time Mr. Sircar, our Indian missionary, was in charge, and he stayed on for about a month to introduce me to the various branches of the work, after which he removed with his family to Midnapur.

Our work is divided generally into three departments: Evangelistic, Educational and Industrial, but these run one into another, and the object of all is Evangelistic. Under the first head comes the work of the preachers and zenana class teachers, Bible Women and assistants, of whom there are at present 19 in all. In our various schools we have 22 workers of all kinds, as well as six aided Hindu schools where regular Christian teaching is given under the supervision of our Mission School inspector. Besides this we have our Boarding School, which is specially for Santal boys, but contains a mixture of Hindu, Santal and Christians, the latter having come from the two former classes, and as a matter of fact, when a lad has been with us a short time, he becomes one with us, for the atmosphere is fully Christian, I am glad to say. I wish I could say the same of all the Santal and Hindu lads who are employed in the Industrial Department and of their teachers. They daily receive Christian teaching, but they evince no desire to step over the line. Our dozen boarding boys share in this work, but besides them we have 20 men and boys, Christian, Hindu and Santal, occupied in weaving and carpentry.

With all these workers and their work to supervise it is difficult to personally do much itineration and preaching, though I have attended our weekly market with the preachers fairly regularly, and have on several occasions got out into the villages. At the beginning of the cold season we camped for about 10 days at the out-station Bansboni, and from there visited the surrounding villages. The attitude of the people was most friendly, and one felt that it is a most promising field for in-

tensive work. Most of the people are either Santals or Hindus of a very low caste,—in fact a high-caste Hindu would deny that they are within the pale of Hinduism, and this very fact makes them much more accessible. Since then the preachers have moved from place to place, working especially where festivals have been in progress, for there the people congregate in larger numbers. We are awaiting developments, and also an opportunity to visit a Santal village about 12 miles to the north of Santipur. A delegation came to us from there saying that they are prepared to become Christians, 11 families of them, for they are oppressed by their landlord, and they feel that their only hope of freedom lies in taking the protection of the Christians. It is not the highest motive, it is true, but if they understand what it means to join the Christian community and are ready to give up drinking of rice-liquor, to observe the Lord's Day, to act as Christians and become learners, then surely it is right for us to accept them, baptize them, and go on teaching them and their children to "observe all things whatsoever" our Lord has commanded us.

The work of our zenana teachers comes under the purview of Evangelistic labors, and at present we have eight of them working in four centers, which they visit daily, teaching the married girls the elements of education and of the Christian religion in their homes, for whilst most of them are but girls, their married state prevents them from attending schools. In addition to these, the Bible women visit the homes, and one of them acts as supervisor of the zenana teachers to ensure that the religious teaching is not neglected, for many of the Hindus would like to have the secular teaching without the religious, but to that we cannot agree. This department of work was previously under Miss Butts' charge.

The zenana teachers, Bible women, and two teachers who look after our Girls' School at Raibonia—a village about a mile away—come to the Mission House daily for prayers and so start for their work at the same time.

The Girls' School and the Kindergarten are also a part of the women's work which has fallen to my lot, but on the whole it is not a great burden. Miss Butts gave much time to this work and I am reaping the benefit, for the teachers carry it on without much oversight. I have placed as much responsibility on them as possible, and want them to understand that the burden is theirs. The head mistress of the Girls' School is keen on her

work, and I judge a successful teacher, as is also the head mistress of the Kindergarten, whose work was specially praised by the inspectress. The head mistress of our Santal primary school is another worthy worker who takes an interest in her pupils. They are a mixed lot, little tots with practically "nuttings on"—clad with a piece of string, a six-inch piece of rag, a smile, and the beauty of duskiness—others attired in full loin cloth, or a frock, and some, quite young men more respectably attired, but not ashamed to squat on the floor with the little ones that they may learn to read and write—Santals all. Quite a number of the boys have been recently promoted to the Boys' School and are making good progress, and one of them wishes to be a preacher.

The industrial work continues steadily. The high price of cotton has not interfered with our weaving, for people must have clothes, but it has meant that poor folk wear their ragged garments even longer than they did. It is a blessing that here there is no dearth of food stuffs, and the lack of transport facilities makes prices unusually low, which fact atones somewhat for the high prices of imported commodities and clothing. Apart from their agricultural work our Christians have practically no means of income except that which the Mission provides. The problem is to find avenues of employment. The rule of the Mission for Mission workers is fitness as a reason for employment; but the problem remains,—what can be done for the unfitted, the poor and the unfit? Out here in the villages there is little demand for woodwork, and there are peripatetic wood-workers of a kind who know enough to repair a bullock-cart, make a door frame or a door, and thus satisfy the simple wants of the village folk, so that our carpentry workers are occupied mostly in Mission repairs and in making school furniture, doors, windows, etc., for adjacent stations and out-stations.

We are now making preparations for the Mela to be held in March. It certainly entails much work, and the burden has fallen on Ganga Babu for several years past, but he has taken interest and pleasure in it and striven to make it a success. He is our literary worker, and it is interesting to find that one of his books has had a circulation in Bengali and Oriya of close on 100,000, whilst his later works are meeting with much appreciation, the first edition of 5,000 of his poetic version of Luke's Gospel in Bengali being disposed of in eight months, and the second edition is now on sale. During the wet season he completed Matthew's Gospel in Bengali verse, and the manuscript is now awaiting the verdict

of the Baptist Translation Society. The Indian Committee of that body has recommended its publication to the London Board.

It is with thankfulness that one reports that the Church now has its own pastor, for it recently called Babu Umesh Chandra Dey from Contai to that post.

To most of you it is the missionaries who are the object of thought and prayer, but we are but intermediaries, middlemen and women. We stand between, agents of yours for Jesus' sake, to carry on the work dear to your hearts and His, representatives of the Mission to supervise, encourage and guide our Indian brethren and sisters; yes, and we trust representatives of Him whose name we bear, and we need your prayers that we may represent Him worthily. But we never forget that we are fellow-workers, and whilst to many of you they are but names of unknown Indians, it is the steady, continuous service of our Indian Christians that extends His kingdom, and we are grateful and thankful for everyone who helps, even though their names may not be known to many of those who support them. Remember them in your prayers, for it is the rank and file who shall bring in His kingdom, the faithful, unseen, unknown worker for Jesus' sake who week after week and year after year has the grace of continuance, and while over them, yet with them, we are fellow-workers in the Master's vineyard.

IN MEMORIAM

IN PORT.

"Sailor," we cried, "tell us where lies thy port—"
And still came back the answer clear and strong,
"I know not where, yet, I am homeward bound.
This is His sea; its pulses rise and fall
As His breath moves them, and its current set,
Steady and deep, to bear me where He will."
So he sailed on; and once when stars were large
And luminous, through changeful purple mists,
Rocked by slow waves that bore him from our sight,
And calm, with peace, that lay too deep for smiles,
He drifted gently to a palm-girt shore
And knew at last, where God's fair islands lie.

—EMILY HUNTINGTON MILLER.

Mrs. F. A. Emerson, Sebec Station, Maine, December 23, 1917.

Mrs. Martha J. Berry, Minneapolis, Minnesota, January 4, 1918.

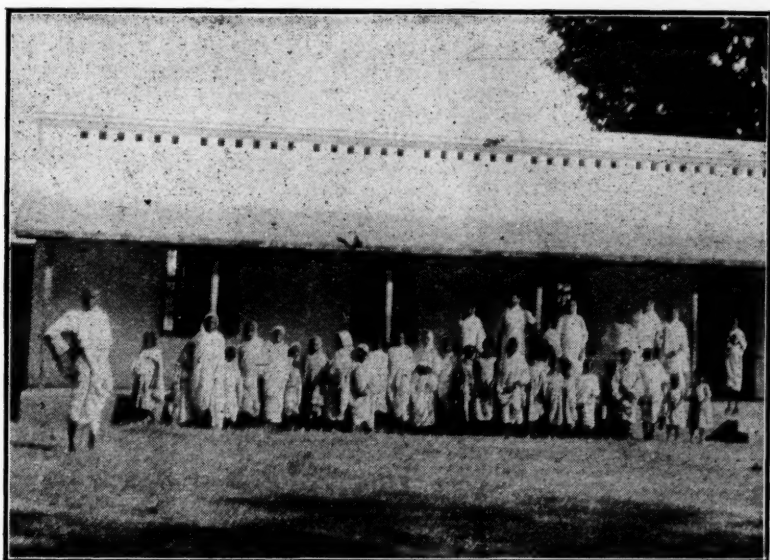
Mrs. A. J. Waful, Poland, New York, April 9, 1918.

Mrs. Mary Wheeler Coombs, Portland, Maine, May 1, 1918.

THE STORY OF JHUNIA

From Street Waif to Christian Womanhood

"One day" (at a Quarterly Meeting at Midnapore, some time ago), Miss Coombs wrote, "There was a wedding which was very interesting to us, as the bride was Jhunia, one of our older girls from the Bhimpore Orphanage. Her story, too, is an interesting one. Her home as a little girl was in Calcutta, but on her mother's death, her father married again and the new mother was unkind to her. So she used to wander in the streets much of the time. One day she fell in with a crowd of people



GIRLS ORPHANAGE, Bhimpore, India

who carried her along to a railway station and with them she got aboard a train, but as she had no ticket was put off at the first stop which proved to be Kharagpur. There she was found, alone and crying, by the mission native pastor, who took her to his own house for a few days. Then through Mr. Wyman, at that time our missionary at Midnapore, she was placed in the Bhimpore Girls' Orphanage where she became a Christian and grew to young womanhood, and now has become the head of a new Christian home."

This is one of the beautiful products of our "Oriental Garden." Is it not worth cultivating?

MISSIONARY SPECIALTIES

Mrs. "X" said one day, "Oh! I'd just give anything if I could write a paper and read it like Mrs. 'Mc,' but I can't."

Now Mrs. "Mc" did write excellent papers and read them most effectively. That was her special talent, but she did many other things, too, and I had heard her say, "How I wish I had money and time so that I could send to the missionary mothers all the useful and pretty things I know they need or would enjoy."

Mrs. "Mc" worked early and late and denied herself many things so that she did manage to send several such gifts. Mrs. "X" had plenty of time and money; still she sat idle and worried because, alas! she couldn't write a paper.

Miss "C" has suffered all her life because of an accident in childhood. She can't write a paper; she has little money (although she gives freely of what she has); she doesn't sew; she doesn't try to conduct a lesson or hold office or do committee work, but oh, how she can pray! So she does not fret about the things she can not do, but daily and hourly she asks God's blessings on workers at home and abroad. Praying is her specialty.

In that same society they came to depend on Mrs. "E" to sing, on Mrs. "D" to plan social functions, on Miss "R" to plan lesson programs, and on Mrs. "K" always to say something kind and appreciative of every effort and accomplishment.

Not that these same women did not do many other things. Every one of them, as well as the other members, sewed, gave and planned; studied, sang, prayed and worked together; but each had her specialty, which she could do just a little better than any one else. And so had the other members, and so have you, if you will just stop deploring your lack of talent and "do the duty that lies nearest!" if you will ask God to show you your specialty; if you are willing to do the indispensable little things or the difficult big things, the obscure unthanked duty or the conspicuous service.

Something there is for you to do. Unless you do it your society will not be its best, and you will miss the blessing.

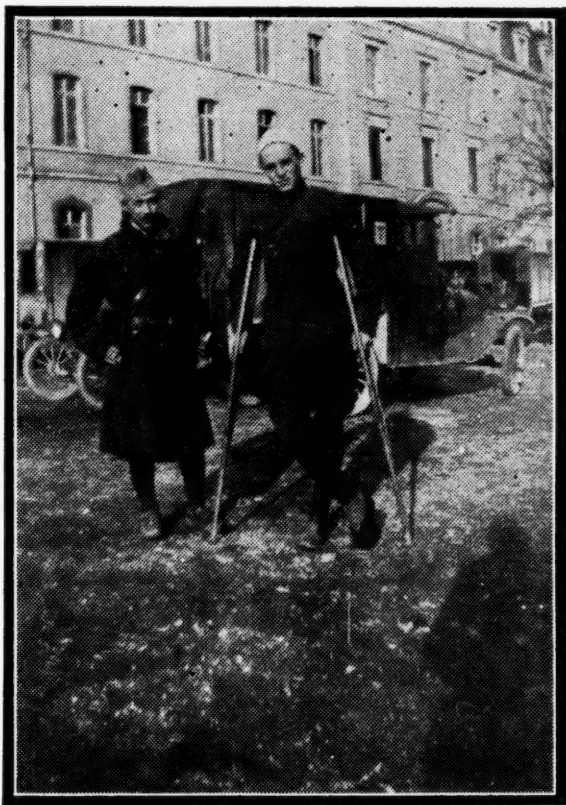
Find your specialty and fulfill it.—From *Friends' Missionary Advocate*.

A RED CROSS NURSE
"SOMEWHERE IN FRANCE"

(Extracts from letters from Miss Edna Coldren to her mother.)

Dearest Mother:

We returned from Nice nearly a week ago where we spent our first leave. We left here at midnight, February 14. The trip was not very enjoyable as we were so tired and could not get any reservations, so had to spend the night on our suit cases in the aisle. Traveling conveniences



MISS COLDREN'S "BASE HOSPITAL"
French Soldier and Michigan Boy in Foreground

are, of course, rather limited as so many of the trains are used for troops. We were allowed the military reduction and traveled for one-fourth fare. The dining car service was surprisingly good and cheaper than at home. After breakfast we found seats. Mac and I were invited to share the

compartment of six English officers. They certainly were nice to us that day. I was so tired I could not fully enjoy the beauty of the country through which we passed. We went through Marseilles at 10 a. m. About that time we got our first glimpse of the Mediterranean. Isn't it lovely—and so blue! [She was too young to remember it as she sailed over its water on her way to India, and we came home via the Pacific.—Mrs. Coldren.] The mimosa trees were all in bloom, and the mountain-sides were a mass of the bright, feathery yellow. We arrived at nine p. m., four hours late, not a very good-natured bunch, so tired and travel-stained, and some of us with sick headaches.

Laura B. lost her passport (a passport is very necessary when traveling over here). We had met two fine men on the way down—an Australian officer and a Scotch Canadian. They surely were kind and courteous and got another passport for Laura, which was considerable trouble. Everything was so new and strange, and not being able to understand the language well doubles one's difficulties. We went to our hotel, a very beautiful place on the sea front, and were happy to get a hot bath and into a comfortable bed. Nice is the most fashionable winter resort in Europe, I believe. There, on the broad cement walk built along the sea, you will meet every nationality. Many British and American officers were there on leave. We took long walks around the city, and made one all-day trip in an auto up into the mountains. Our Australian and Scotch acquaintances went with us and we had a fine time. We took two trips over to Monte Carlo—saw the great gambling casino and looked into the rooms. No one in uniform is allowed inside after 10 a. m., when the gambling begins. No members of the army are allowed to gamble.

We also went on to Merton, a little beyond Monte Carlo, right on the Italian border. We walked up to it and put our feet on Italian soil. The mountains about there are very grand and the coloring throughout the country is simply gorgeous. The last day I was there one of our officers took me to call on the Frisbies; the elder Mr. Frisbie, his son, Dr. Eugene, and his wife, who was born and brought up in Nice. They are from Hillsdale, Mich., you know. I was delighted to meet them. Mrs. Frisbie is a Pi Phi patroness and knows many people in Hillsdale. They have a beautiful home and were very cordial; we all regretted that we did not meet them before my last day there. We were sorry to leave the life of luxury, and the beautiful sea, but I'm glad, after all, to be back here.

Mar. 24th—Am on night duty and not very busy just now, so will start a letter to you. We work 12 hours at night, from 7 to 7. We had some very busy nights with very severe cases of pneumonia. We have had many cases of it. About two weeks ago we received four hundred patients (a few wounded). We are expecting now to evacuate a large number any day to make room for men from the front. We are really getting quite busy now, with nearly 1000 patients. Many are convalescent and we are able to help with the work. We have a Miss Boyd, a Y. W. C. A. Secretary, who is very nice. She has charge of the Y. W. barracks where they serve afternoon tea and often have musical programs. I have told you how pretty and cosy it is, haven't I, with the lamps, rugs, couches, etc.? We certainly do appreciate it. The men have a fine big hall, too, where they have movies and often first class theatrical talent. That is where the church services are held now. I have not been since we had night work, but manage to go quite often when I'm on day duty.

Easter Sunday—This has been a cold, rainy day. I think our spring rains have set in in earnest. We have been having lovely warm weather until a few days ago. This morning we had a beautiful communion service, conducted by our chaplain, at 6.30, in the Y. W. room. I went over for it. Had breakfast immediately after, then home and right to bed and slept till 4.30 p. m. In a few days I shall be off night duty. Our garden is lovely now. I wish you could see it. That warm, sunny weather, when I would get home about 8 a. m., it was the prettiest thing you ever saw in the morning sun. The grass is dotted with little primroses, lavender, pink and white. I don't remember seeing any just like them at home. The leaves on the trees are coming out very fast. We have pansies in bloom in front of the hospital. Last week we received our new summer uniforms, gray chambray with white collars and cuffs.

There is really nothing at all exciting happening to us right now, though there is enough of it for the poor boys at the front. Our hearts are all with them.

April 13th—I'm on duty, but am not busy now, so will start a letter to you. We have been off night duty nearly a week, and I am in one of the bone surgery wards. We have things pretty well systematized and have wards for every individual class of illness and wounds. We have in our ward patients with fractured limbs and other bone injuries. Some are wounded men from the front, and among them are English Tommies, who are fine fellows, so cheerful and obliging,—just fine patients. I love to hear them talk. Our boys have lots of fun with them, and they all have many good-natured arguments about their own countries. The boys are full of fun—none of them really sick, though quite helpless. It is quite a change from the medical ward where I had so many terribly sick men, mostly pneumonia. We have two boys who have received the *Croix de Guerre* from the French government for bravery at the front,

among the first Americans to win this honor. One of them is only 19—Jimmy Faulkner, from New Hampshire, a fine boy, refined and well educated, a doctor's son. He says he is going to be a doctor. The other is about 24 years old and from Detroit.

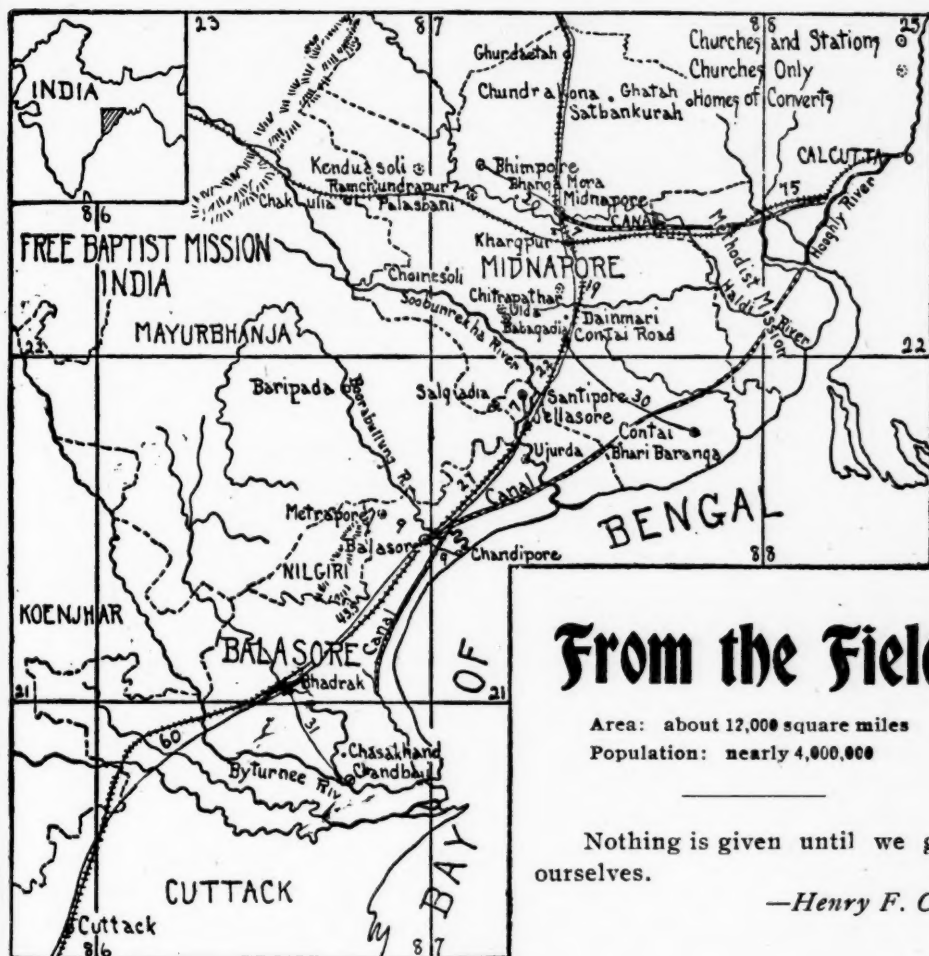
Our chief diversion is the good picture shows at the Y. M. C. A. hall. They are fine for the convalescent patients.

Good-bye for today, with lots of love,

EDNA.

QUIZ

- What is called "our second line of defense"?
 How did one woman work 24 hours a day?
 For what do the Allies count no sacrifice too great?
 What is also important?
 Who makes their appeal to us?
 What is the Children's World Crusade?
 Who is the Executive Secretary?
 What is the condition of membership?
 Where is the money sent?
 Our Zenana Teachers—what is their work?
 Who was Chundra Lela?
 What can you tell about a widow who lives in a little straw-thatched house by the high road?
 Who is a rare woman?
 What is the life-story of Mariam?
 How did three women *give* at a Thank Offering Service?
 What were some interesting camp experiences?
 Who can picture the scene where women were eager listeners?
 When and where did a lantern save a life?
 What happened at the Kharagpur Church? Midnapore? Bhimpur?
 At Jellasore?
 What did one man accomplish who slept on the veranda and ate what the people gave him?
 In this hour of peril what is Storer giving to the country?
 Although small, what covers a section of the field that nothing else covers?
 What did one lady decide would not be economy?
 Have *you* carefully read that page of "Information"?
 Which state has set a beautiful example in "working together"?
 Who has been accepted as a missionary of the W. A. B. F. M. S.?
 How was the Thank Offering observed in a widely scattered community?
 Which auxiliary made the largest contribution in March?
 What is a startling declaration?
 Part of a wonderful alchemy—What does it transmute?
 (Answers may be found in the May HELPER)



From the Field

Area: about 12,000 square miles

Population: nearly 4,000,000

Nothing is given until we give ourselves.

—Henry F. Cope

THE GREATEST GIFT TO THE ORIENT

Perhaps the greatest contribution of the mission schools to Asia is the attention which they have compelled to be given to the education of girls. * * * It has been frequently said that Asia, from one end to the other, is one long crime against womanhood. The crime begins in infancy and childhood. When I asked Professor Nitobé, of the Imperial University in Tokyo, to name the contributions which, in his estimation, Christianity had made to Japan, he placed first the education of women. "The education of boys would probably have been taken care of by the government," he said, "but the girls would have fared badly without the example and inspiration of the missions."

Perhaps when all the accounts are cast up it may be found that the work which is now going on quietly in each mission station, always with due consideration for the prejudices of the people, for the education and emancipation of those who are to be the mothers of the next generation, may prove to be the greatest gift of the West to the East.—From a notable article on "The Missionary Schoolmaster," by Tyler Dennett, in *Asia* for March.

FAMILY NEWS FROM DR. MARY

Dear Mrs. Whitcomb:

Ever since the results of the December exams came to hand I have wanted to write and tell you how well our girls did in school last year. Miss Porter was very pleased with the work done. Our two who were in the sixth standard finished in the school here and have gone to Cuttack to take teacher training. Josmoni decided to go, too, though finishing only fourth standard. She will take only the Junior training, as her work will always be with younger children.

I think you know about Ujurda, the very poor village not far from Jellasure, from which we now have nine nice girls in the Orphanage. They are children and grandchildren of converts from gross Hinduism, with generations of ignorance and superstition behind them. Four finished in the Ujunda girls' school and came here to go on with their studies. Seven of the nine are doing finely in school, several leading their classes. The other two, the youngest, will doubtless "make good" later on. They are all docile and industrious in the home. I took these nine out last night for a little moonlight walk. We went to the Krauses, and Mrs. Krause took us out on her pleasant upstairs south veranda. As she looked around at the bright, expectant faces, she asked who they were, why she had not seen them while she was our near neighbor in the adjoining compound, before the Frosts went home and she moved to their house. She got to know many of the girls, but these never come to us much unless they need something. Have you the children's pictures? If so, just look for Raimoni, Haromoni, Probhaboti and Muktakasi, and you will see four of the group. I hope to get the picture of the others soon, and will send you them.

Miss Coombs is just back from Calcutta, where she was in the hospital. We missed her dreadfully, of course, and are rejoiced to have her back.

Miss Porter is having a visit from the inspectress, and they are visiting schools and zenanas together. On the whole, the lady is not displeased with the work, though she thinks the tone quite too Western, as is very natural, for we can't help thinking our ways better!

Mrs. Krause and the Hartleys are hard at work on the language and getting on finely with it.

Miss Barnes is just now making a second visit to Dantoon, a large, straggling village, a mile or more long, on both sides the Jugganath road. It is 10 miles from Jellasore, her station. We used to have land and a bungalow there, and zenana work and schools. It is a good center to work from, and Miss Barnes is hoping it can be occupied again.

Mrs. Browne is still in a Calcutta hospital. Little Philip Lincoln Browne arrived on the 11th of February.

Mrs. Holder and Miss Daniels have been out in the country to the north and west and east. The trip west was a specially interesting one, as they visited at least one village that was unfriendly before, but this year was glad to welcome them.

Mrs. Howard is with the Murphys just now. Dr. Murphy has been greatly encouraged in the Santal work and is hoping to have a number of baptisms soon among the teachers.

The Oxrieders have gone out to Bhimpore, a healthy station, though hot in hot weather. They will enjoy working with the Santals.

The Agers have gone to Salgadia, which is seven miles from Santipore. They are entertaining Q. M. next month. Miss Porter is planning to go, and on the way back to attend the Santipore Mela, in which Mr. Clark, our new missionary, has taken so much interest. I feel sure it will be a great success.

We enjoyed the Robbins' visit greatly. We thought them most suitable for the work they are doing, and personally, we found them charming. Mr. Robbins has a rare, large optimistic outlook and a broad grasp of things, and a sympathetic understanding of complex, puzzling problems. Mrs. Robbins was very nice and we loved her. The party spent two days here; went to Jellasore and Santipore; to Bhimpore and then to Midnapore for conference, which we all attended, even all at Sinclair Orphanage, leaving Mrs. Biswas, our excellent head matron, in charge.

The days are warm, with cold nights, so we sleep well. It is usually hotter than this in February.

I have been interrupted many times. Please excuse the results!

With love and best wishes,

MARY W. BACHELER.

Balasore, India, February 18, 1918.

TREASURER'S NOTES

Did we say last month that our F. B. W. M. Society Annual Meeting date is fixed? That it is Thursday, August 1? Place, Ocean Park, Maine?

Misses May Malvern of Peabody, Mass., and Cora Edgerly of Portland, Maine, have charge of the preparation of the program. We have heard rumors of their plans which it is their privilege to divulge, but we do not think it betraying confidence to state that the noon lunch is to be provided by the ladies of the Portland auxiliary. Enough said.—their efficiency along all lines is well known to us. It is none too early to begin shaping plans toward our attendance.

We have been interested in word which has come to us in various ways telling of the practical working out of union,—Mrs. Kenyon writing of the adoption of our Thank Offering observance by the Woman's United Baptist Missionary Society of New Hampshire at its recent session in Concord; Miss Emma Pierce, of Providence, enclosing "Order of Exercises Inaugurating the Union of Roger Williams Free Baptist and Cranston St. Baptist Churches," with its expressed desire "that this first week be given up to cementing immediately in every way possible the ties of the union now entered into." Part of the cementing process was the joint meeting of the various Missionary Societies, followed by "General Reception," "Wedding Supper" and "after-dinner toasts."

We will let the Secretary of the Amoma S. S. Class of Pittsfield tell you the "how" of the earning of the gift for salary of Miss Amy Porter, which she forwards: "First, all the girls of our class who wanted to, earned a dollar in some way or other, which, with that of our teacher, Mrs. Randlett, made ten dollars. Then to make up the rest of the twenty-five dollars, Miss Sadie Gowen gave for our benefit an Indian Wedding, at which we had a large crowd and made \$17.00." We imagine all of us would have been glad to have been one of that audience.

The members of the Otsdawa Christian Endeavor Society of New York will be much interested in Mrs. Burkholder's article in May HELPER containing their Bible Woman's story, in her own words.—Matangeni Das. Surely we forget to think of such in-our stead service, as of long range, while we read the May HELPER. The work pulses with life and action, and we feel as if we had been "on the spot," grasping the hands of missionaries and native workers, and seeing it all for ourselves.

One of our W. M. S. friends, Mrs. C. P. Griffin, sends forward her T. O. gift from a distance, for she is now living in Colorado, and we are reminded how especially helpful is our HELPER's ministry to such at-a-distance friends. She says: "I am so far away from any Free Baptists that all I have to keep me posted is the HELPER. It is a great comfort and pleasure to be able to keep in touch with the dear Society and friends. * * * I am glad the MISSIONARY HELPER is being continued."

Our family-group givers hold much of promise for the future. Two years' support for "Little Mary" of Sinclair Boarding is provided by Mrs. Morgan, her sons and daughter. We know what helpfulness goes out from this home circle in the way of creating and fostering interest in Christian work. Eager and alert these young people have been from the first, for this is no initial gift. Again Phoebe's support comes from Mesdames Warner and Swasey of California. Their interest has faithfully followed our work through the years.

Recently received Bengal-Orissa letters! That means that you wish us to stop right here and share this latest word with you,—and we want to do so, for half the joy of having is the sharing. Looking first at Dr. Mary's letter, which contains corrections for the list of Sinclair Orphanage girls: "Monoroma has left us to go back to her native village to teach the lower grades in the girls' school there. She was a nice, docile girl and I hoped at the last she would stay on with us, but the school badly needed another teacher. We now have 9 girls from that village (Ujurda), four of whom went as far as they could out there in school, and Miss Porter commenced their work in school here. I commenced them in the house."

Of this village Miss Porter says: "Ujurda, a miserable, poverty-stricken village where some twenty years ago the people began to become Christians. They were known as a lot of thieves and robbers then. They are still very poor, often have not enough to eat, and seldom enough to wear. But there is a large Christian community now, with a school of forty or more children, under two teachers." Of the girls from there in S. O. she says: "All nice girls and doing well." Then she tells us more fully of one, "Gunoda Barrick, a girl about eleven years of age: slender, graceful, with a dignified bearing, which is pleasing. She came to us in January, 1917, because she had gone as far in school as was possible in her home village. She entered 3rd standard (that is somewhat like 6th grade) and was promoted to 4th standard this January, 1918. She entered a strange school one month late, but at the end of the year stood first in her class. She sews beautifully. She is quiet, studious, quick in thought and action, polite and well mannered."

Turning again to Dr. Mary's letter: "Hemlotta Bagh has left us. We were sorry to lose her and, secretly, I am afraid I almost hoped she would not pass in exams so we would have her in S. O. another year. * * * Jasoda and Sabitra died last month (January), and Susila last week." Sabitra was supported by one of the home groups of little folk,—the Enmans of Worcester. Continuing, Dr. Mary says: "There is an English Baptist College for native girls in Calcutta. Some of the pupils

come down and go out to Chandipore (our missionaries call this the Ocean Park of India) for their native work, and some do it very nicely. A party is there just now, coming in the last of the week. We are inviting them to dinner with us. It is pleasant to meet them, and our girls love to have people come. They are very hospitable and would give up anything needed for the entertainment of others."

Both Dr. Mary and Miss Porter refer to Miss Coombs' return from the hospital, saying, "She is feeling better already than when she first came out, and is able now to take her work."

We will close with Miss Porter's final word: "Life is glorious out here and I am *never* sorry I came. The HELPER is just as fascinating as ever."

Cordially in service,

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

MISSIONARY CONTEST AND LIBRARY

Abstract of suggestions of the Texas State President, Miss Minnie Jimmerson, first appearing in the *Free Will Baptist Sentinel*. To the Texas F. B. W. M. S.: Choose two captains in your society and divide the society equally between them. The captains then make as many booklets as they have members on their side. Make the booklets of two sheets of plain paper, folded through the center and tied. On the inside of the first simply write the name of the captain. The second leave blank. The third and fourth divide into spaces so as to keep record each week for three months for the following items: Church attendance, 50 points; reading missionary book, 500 points; each new member obtained, 500 points; each chapter in the Bible read, 10 points; division taking largest number of MISSIONARY HELPERS, 500 points; division having largest collection, 100 points; best compiled missionary booklet on our personal missionary, 1,000 points; each page in HELPER read, 10 points.

Try a Missionary Circulating Library. Let each member buy a book, number the books, appoint a librarian; and as you meet, exchange your books. In this way you have the chance to read as many books as there are members in your society.

Helps for Monthly Meetings

Through our reading, study and social life as a missionary society, "May we become true witnesses of Thy will toward men, of the pure life of Thy Kingdom and the glad assurance of Thy presence. Build up our faith, increase our joy and multiply our service; that Thy life may shine through our lives for the help of others."

TOPICS FOR 1917-1918

September—	Welcome Day.
October—	Our Work in the Orient.
November—	Home Missions
December—	"The White Man in Africa."
January—	"The Bulu"
February—	I. Prayer and Praise. II. "The Bulu and God."
March—	"The Ten Tyings."
April—	"The New Tribe."
May—	Thank Offering.
June—	"The New Custom."
July—	Field Day.

JULY—FIELD DAY

"The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may chance,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

Because there is so much in the world to make us fearful, weary and sad, it is all the more imperative that we sometimes drop our cares, in order to rest and play "out in the fields with God." You remember that Mr. Hoover admonished women, among other things, to work hard, pray hard, play hard. The most of us, we imagine, will leave the playing "hard" to the children, while we relax.

"And to the beautiful order of Thy works
Learn to conform the order of our lives."

Under "Our Quiet Hour" may be found a fitting devotional prelude to a Field Day program, to be followed by singing Whittier's "Dear Lord and Father of Mankind." (*Missionary Hymnal*, page 87.)

Why not call for quotations about nature? Surely we might gain strength and poise and peace, in such times as these, if we could

"With a child's undoubting wisdom look
On all these living pages of God's book."

The lesson of faith is there—

“Were I, O God, in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find, in flowers of thy ordaining,
Priests, sermons, shrines!”

And the suggestion of immortality—

“My heart is awed within me when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of thy creation, finished, yet renewed Forever.”

An entertaining review of our new study book might well be given at this time. (Refer to May HELPER, page 155.)

Close with singing, “America the Beautiful.” (*Hymnal*, page 80.)

Let us pray especially, this month, for the summer schools and conferences, not only at Ocean Park but everywhere.

Our Quiet Hour

“God himself cannot do some things unless men think; He cannot do some things unless men work; and there are some things God never can do until He finds a man who prays.”

FOR VACATION TIME

Thanksgiving.—For the joy of Christ (John 15:11); for the deeper enjoyment of nature; for the heartier appreciation of men; for the keener delight in God.

“Nature for Jesus is splendid and lovable and true as God made her; and she slides into His mind whenever He is deeply moved. Is there another teacher of those times who is at all so sure that God loves bird and flower?When one studies the teaching of Jesus, and concentrates on what He draws us of God, God somehow becomes real and delightful, in a most wonderful way.”

Intercession.—That all his disciples may so learn Christ as to open new approaches to Him by entering with His contagious joy into the pleasures of others.

Prayer and Praise.—O God, we thank Thee for this universe, our great home. We praise Thee for the arching sky, the driving clouds and the constellations on high, for the salt sea and the everlasting hills. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the spring-time. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God.

—Extracts from *New Ventures of Faith*.

Words from Home Workers

"The world moves along, not only by the gigantic shoves of its hero workers, but by the aggregate tiny pushes of every honest worker."

IT WAS GOOD TO BE THERE

The Fifth Annual Meeting of the New England District, W. A. B. F. M. S. was held in the First Baptist Church, Portland, Maine, April 23, 24 and 25. The reports of Secretaries showed faithful work on their part and also the same old hampering need of fuller reports from auxiliaries and circles. The Treasurer, Miss Hilda L. Olson, reported that the N. E. District W. A. B. F. M. S. has exceeded its budget for the first time since it became a District and that every state except two has exceeded its budget. This gave a note of cheer and confidence.

Several returned missionaries, in their vivid pictures of the fields they love, gave us glimpses of what is really worth while and how wonderful is the life of missionary service. Miss Marie A. Dowling spoke on China. Mrs. Elmore from India, on "The Glory of the Impossible," Miss Draper on India, Miss Ruth French on Japanese School Girls. Mrs. West, the loving, efficient mother in the Home for Missionaries' Children at Newton Center, spoke of her work. Miss Helen Crissman, National Field Secretary, gave News of the World-Wide Guild. "Mrs. Missions Sees Her Through," written by Mrs. Grace Colman Lathrop, was charmingly presented, and there was a word from Miss Sen of China. Our own Miss Sadie Gowan was invited to be present to represent Free Baptist women, but much to our regret was unable to do so.

At 4.30, Wednesday, there was afternoon tea and reception, a most delightful hour, when old friendships were renewed and new ones formed. Free Baptist Missionary workers were well represented, cordially received, and Mrs. George M. Chase of Lewiston was made a member of the Executive Board. Mrs. F. E. Crawford, the efficient President, was re-elected. The spirit of the meeting seemed to express courage for larger future results, joy in service, the need and power of prayer, desire for greater spirituality.

MARY A. W. BACHELDER.

Ocean Park, Maine.

NOTES.—Gratifying reports are coming in about Thank Offering services, many of which were held on "Mothers' Day." The W. M. S. of the United Baptist Church, Lewiston, Me., had its service Sunday evening, the principal feature of the program being an address by Rev. Harold I. Frost, Balasore, India, now on furlough. The offering was \$65. Lewiston women cleverly solved the problem of how the offering should be divided by enclosing in their invitations both the blue and gold envelope of the W. M. S. and the small envelope of the "American Baptist Missionary Societies." The contents of the former was sent to Miss Porter, that of the latter to Baptist headquarters. The offering, outside of the envelopes, was divided between the two societies.The Saco W. M. S. held its service in the church on a Wednesday evening, the program consisting of songs by the young people, readings, reports of recent conventions, and an address by our missionary, Miss Sadie Gowen, who gave some very interesting "Backward and Forward Glimpses of Balasore." A social hour followed. Offering, \$75.The W. M. S. of the College Church, Hillsdale, Mich., held its annual Thank Offering meeting at the church, Sunday afternoon, with a varied program—attractively presented by groups of women and children—which included a letter from Miss Barnes, and an exercise, "A Thank Offering Box Convention." The treasurer announced the largest offering ever received.Miss Gowen has been helpfully flitting from place to place—Canton, Portland, South Portland, Scarborough, Saco, Biddeford, North Berwick, Maine, and Haverhill, Mass., attending a Baptist conference at Newton Center, and probably doing other interesting things of which she has failed to notify the Editor!Mrs. Bradley of Coldwater, Mich., writing for helps for the May service, says, "We have not missed a Thank Offering for years. Our last one amounted to \$18."Again Rev. John T. Ward, D. D., sends a Thank Offering in memory of Mrs. Ward—a beautiful custom—and renews his HELPER subscription for two years. His address is now 179 Bluff, Yokohama, Japan. His continued ill-health is regretted by many friends in the home land.One of our "Worth While Girls" sends her Thank Offering through the Ocean Park Auxiliary because it made her a Life Member of the National Society, with \$20 of its offering, last year. She writes, "I feel as if I really 'belong' now."Recently two Sunday School classes of students of the New Hampton Literary Institution, N. H., gave, in Chapel Hall, the play, "One Day in India." It was greatly enjoyed.Our General

Subscription Agent, Miss Mosher, attended the meeting of the War Work Council held at Kansas City, in May, hence the omission of her usual notes. Here is a typical record of her day's work: "8.30 a. m., dentist; 10.00 to 3.00 p. m., office hours; 3.00, board meeting of French Y. W. C. A.; 4.00, dictate letters; 4.30, conference with Y. M. C. A. representative on social relations between navy and army boys and Boston girls; 5.30, sign letters and consider the accumulation on my desk; 7.15, Spanish conference at Harvard; 8.15 to 10.30, regular meeting of an Italian society; 11.30, home. I take my lunch from a box, between times, and allow seven minutes for dinner." Such is the life of a modern young woman whose abilities are in demand in the world's work!

Juniors



SUGGESTED MISSIONARY PROGRAM FOR JUNE FOR THE SUNDAY SCHOOL

Subject: Looking Both Ways

This program should be conducted by the Missionary Committee. A review of what the Sunday School has done during the past year should be given and plans for the coming year presented.

HYMN—"Ye Hosts of Christians, Young and Strong," verses 1 and 2.

INTRODUCTION BY THE MISSIONARY SECRETARY—

(In preparation for this introduction the following books are recommended: "Missionary Methods for Sunday-school Workers," by Trull, 50c; "The Why and How of Missions in Sunday School," by Brown, 50c; "Graded Missionary Education in the Church School," by Frederica Bend, 75c; "Missionary Education in Home and School," by Ralph E. Diffendorfer, \$1.50.

HYMN AND RECITATION—"We've a Story to Tell."

A Class of Girls—

We've a story to tell to the nations
That shall turn their hearts to the right;
A story of truth and sweetness,
A story of peace and light.

School (Chorus)—

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

A Class of Girls—

We've a song to be sung to the nations
That shall lift their hearts to the Lord;
A song that shall conquer evil,
And shatter the spear and sword.

Girl recites—And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke 2:10-11; 13-14.

Class of girls—

We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

Boy recites—For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Class of Girls—

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God.

Boy recites—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

Behold I have given him for a witness to the people, a leader and commander to the people; Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Isa. 55:4-5.

School (Chorus)—

For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

LEADER—In April we learned something about the missionary message of Easter and Christ's great commission to go into all the world and preach the Gospel. To-day we have been singing "We've a Story to Tell to the Nations." As a Sunday School we must plan so that

everyone may have a share in taking or sending the story to the nations. How may we make our school a Missionary school or Missionary force? Let us first have the report of what we have been doing. Will the Missionary Secretary tell us how much money we gave to missions last year, how many scholars we have, how much our givings averaged for each scholar, and how much our school would give if each member gave *two cents* a week? While I have asked the Missionary Secretary to tell you about the money, there are some other things which he will speak about.

REPORT OF MISSIONARY SECRETARY.

LEADER—Can anyone tell what missionaries have visited our school during the year?

SCHOLARS ANSWER.

LEADER—We have heard how much money we gave and we are going to do better next year. What else must we do?

TEACHER—We must pray for ourselves and for our missionaries and for the people they are leading and helping. We cannot get along without reading. We are all anxious to know the war news. We read the papers, we listen to addresses by returned soldiers, and in different ways keep ourselves informed. The Sunday School librarian will tell us something about the missionary books in our library.

The Librarian comes to the platform.

LEADER—There is something more that we can do besides praying, studying, and giving money. What is it?

A BOY—We can get missionary recruits from our school and they can get ready to go to the front.

LEADER—How many members of our school have gone to the mission field or into the ministry? (The superintendent should have a list of the names on the blackboard or on an honor roll.)

The chairman of the Missionary Committee will present the plans for the missionary work of the school for 1918-19.

Map Talk—A short talk emphasizing our missionary responsibility as a Church by pointing out our mission fields.

The Missionary Report will provide information for the talk.—Adapted from *The Missionary Outlook*.

TEXAS LETTER FROM THE FIELD SECRETARY

My dear Mrs. Whitcomb:

After so long a delay, I am sending just a note concerning the work in Texas in the early part of the year. Dear old Texas was having a serious time with an epidemic of Rosyolla and the real measly measles, wherever I went. About Bryan, in the Brazos Q. M., small pox was added to the list of vexations. I met with the Welborne, Edge and Bryan churches in public meetings. Of the three, the latter only has a W. M. S. and I was not fortunate enough to meet with that, although I attended an aid meeting.

In East Texas, in Henderson and Panola counties, it surely was a difficult task to discover those able to be called upon, or to find enough people who had "had 'em," to hold a meeting. Frequent "Northers" kept the convalescent indoors. Public meetings were held with Tatum, Friendship, Crystal Farms, Dirgin, Stewart and Campbell churches. And conferences with the auxiliaries at Friendship and Stewart. These two societies have done well and are entering into the contest suggested by their State President. That suggested contest is so good that I wish auxiliaries in other states might try it.

Pledges for Mrs. Holder's salary were taken in seven churches and amounted to \$83.00, I believe. Had it been possible to follow the plan for work in all the churches, the whole Texas share, at least, would have been pledged.

Brother Tatum of Bryan, and Brother Jameson of Tatum, gave unsparingly of their time and help, but were handicapped by the epidemics which nearly broke up church work for awhile.

It is, to me, a matter of no little regret that the finishing of the work in Texas as planned was rendered impossible by the sudden incapacitating of your secretary. But while we may lament that lost opportunity, let us plan and hope and pray for a larger work to be done in this field of growing opportunities.

Very sincerely yours,

INAH GATES STOUT.

Champlin, Minn.

ROLL OF HONOR

(Shares in the salary of the Children's Missionary, Miss E. E. Barnes,
at \$4.00 a share.)

MAINE.

Bridgewater F. B. S. S.	6 shares
Ocean Park, Mrs. N. W. Whitcomb	1 "
Sabattus, Ch., Rev. and Mrs. A. B. Hyde, memorial to Emma M. Hyde....	3 "
W. Bowdoin Aux.	1 "

NEW HAMPSHIRE.

New Hampton Aux.	1 "
Rochester, Katherine and Alice Hartley	1 "

VERMONT.

Montpelier, Ellen T., Dorothy M., and Gerald C. Pease	3 "
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MASSACHUSETTS.

Haverhill, Deacon Page's Girls	1 "
Melrose, Green Street Baptist, Delta Class	1 "

RHODE ISLAND.

Pascoag F. B. C. R.	2 "
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PENNSYLVANIA.

Triga Co. Q. M.	3 "
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OHIO.

Sugar Run	1 "
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MICHIGAN.

Cook's Prairie (\$2.80, 1917)	1 "
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MINNESOTA.

W. Cambria Mission Band	4 "
Winnebago Primary Department	2 "

KANSAS.

Buffalo Valley Aux.	2 "
Jamestown, Summit F. B. S. S.	1 "

Contributions

"Money speaks all languages, there is no limit to the geographical range of its influence."

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for March, 1918

F. B. W. M. S. contributors should carefully designate how their money should be used, whether for Home Missions, Foreign Missions, or the Contingent Fund, remembering that the latter will be used by the Society where it is most needed.

MAINE

Newport, Mrs Elizabeth Kinney for support Haramoni in S O \$ 4 00
Ocean Park, Mrs N W Whitcomb. share sal'y Miss E E Barnes 4 00
Pittsfield, Amoma S S Class for sal'y Miss A Porter 25 00
Mrs Mary B Wingate Fund Inc 12 50

NEW HAMPSHIRE

Loudon Ladies' Aid, for Bengal-Orissa \$2.50; Storer 2.50 5 00

MASSACHUSETTS

Athol, Friends for support of child in S O 25 00

RHODE ISLAND

Greenville Aux for Storer College 5 00

NEW YORK

Otsdawa C E for support of Matangeni Das, B W at Mid 25 00

OHIO

Marmon Valley F B Ch, 1/2 Bengal-Orissa 1/2 Storer 20 00

COLORADO

Boulder. Mrs C P Griffin, T O 5 00

MICHIGAN

Green Oak F B Aux, Storer College 2.25: T O 1.00 3 25

WISCONSIN

River Falls, Mrs J E Morgan and family for support (2 years) Mary in S O 50 00

MINNESOTA

Sebeka, "Marshall family," pledge for sal'y Mrs. Holder 18 00

CALIFORNIA

Whittier, Mesdames Nellie J Warner & Myrt Swasey for support Phoebe in S O 25 00

MISCELLANEOUS

Income
Gen'l 46 71
Dver Mem'l, Child S O 7 50
Parker Fund, Do 5 00
Mother Hill's Fund for W H 10 00

Yokohama, Japan, Rev J T Ward, T O gift, mem'l Mrs Ward 5 00

Total Receipts, April 1918 \$300 96

EDYTH R. PORTER, Treasurer

47 Andover St., Peabody, Mass.

FORM OF BEQUEST

I give and bequeath the sum of — to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.

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